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REPORTS.

ARCHIV FÜR LATEINISCHE LEXIKOGRAPHIE UND GRAMMATIK. Vierter Jahrgang.

Heft 3 u. 4.

Pp. 345-357. A. Otto continues his study of proverbs with this article on "Essen und Trinken im Sprichwort." Most of these fall under the general headings of hunger and thirst, bread and salt (representing the necessities of life), pork (the choicest meat), vegetables, eggs, fruits and nuts, salt and pepper, hellebore, vinegar, honey, gall, drinking and feasting. An unusually large number are common to other languages.

P. 357. *Instar*. Additional evidence that *instar* was originally an infinitive used substantively. cf. Archiv II 597. E. W.

Pp. 358-388. In this number closes the exhaustive article on "*Uls, trans* und *ultra*," by Ph. Thielmann. The original use of *trans*, "crossing" (a sea, stream, mountain), is rarely extended to such expressions as *tr. paludem, stagnum, vallem*, etc. *Tr. ripam*, "to the other bank," is a contraction of *tr. flumen in altera(m) ripa(m)*. The tendency to emphasize one of the terminal points of the motion permitted, as early as Plautus, *tr. parietem*, "to the other side (behind) the wall," *tr. maceriam*, etc.; yet so persistent was the normal usage, *tr. flumen*, and the like, that even *tr. id flumen* is rare (Caes. B. G. 2, 16, 2), and *tr. quod* does not occur. The poets alone ventured to add a limiting adjective. Very interesting is the encroachment of *ultra* on *trans*. Although they started with many points in common, *ultra* readily lent itself to further extension, while *trans* remained more nearly fixed. Perhaps the earliest instance of encroachment is Cic. Prov. Cons. 34, *Nihil est u. illam altitudinem montium*—a negative sentence in which *ultra* is often found and which *trans* avoids. Rivers, mountains, and especially seas were frequently conceived as boundaries, and we find *u. fretum* in Cic. Att. 16, 4, 4, even before *tr. fretum*. *U. Tiberim* occurs for the first time in Prop. 5, 10, 25, and in a negative sentence. Curtius purposely avoids *trans* and is the first to say *u. flumen, amnem*, etc. Some of the especially strong combinations with *trans* never have corresponding expressions with *ultra*; thus *u. Anienem, u. Appenninum* never occur, *u. Padum* but once and then in the seventh century. The peculiar uses of *trans*, and the instances of the encroachment of *ultra* on *trans* are given at length under convenient headings. Then follow chapters on "Lokales *ultra* nebst Uebergreifen von *trans*"; "*Ultra* mit Mass- und Zahlbestimmungen"; "*Modales ultra (trans)*," with a long list of stereotyped expressions. Very common is *u. modum*, and parallel with this is *praeter m., supra m.*, and *super m.* *Praeter* is usually the earliest, and, contrary to the general law, the first to die out, the other forms going down into the Romance languages. The closing chapters are on "Tem-

porales *ultra* (*trans*)," a development from the local use; and "Endliche Schicksale von *trans* und *ultra*." *Trans* was known in the Roman "Volkssprache" only in its local signification, "over," "on the other side," but in those languages which retain the word (Span., Port., Prov. *tras*, Old French *tres*, *tries*), it has the meaning "behind," as if coming from such Latin expressions as *tr. parietem*, *tr. siparium*, etc. The history of the word in Gaul is of interest to Romance students. It is not found in the 87 volumes of Migne, in Fredegar, in the Gesta, or in the so-called Aethicus Ister, while on the other hand *ultra* = *trans* is common. *Ultra*, beginning in early Latin with its local signification, and developing in the classical authors the germs of its other and later uses, finally absorbed its rival *praeter* and was continued in the Romance languages.

P. 388. J. N. Ott takes exception to the derivation of *ullageris* given in Archiv III 176, and derives it instead from *olla*.

Pp. 389-399. *Penes*. P. Hirt. A conclusion of the historical treatment of *penes* begun in Archiv IV 88 ff.

Pp. 400-412. Substantiva mit *in privativum*. Ed. Wölfflin. For both subjective and objective reasons, verbs were not compounded with negative *in*. Confusion would have followed had it been attempted. *Ignoscere*, "to make an examination," cannot possibly equal *non noscere*; *Infitior* is only a fictitious secondary form of *infiliari*, and *impiare* is from *impius*—not *in* and *piare*. On the other hand, *in privativum* is chiefly compounded with adjectives, as *sanus insanus, mortalis immortalis*, with which are classed those of participial formation, *diligens indiligens, sapiens insapiens, aptus ineptus*, etc. Most substantives thus compounded came from negative adjectives, as *infamia infamis* (*fama*), *ineptia ineptus, incommoditas incommodus*. It is the purpose of this article to consider (for the first time) to what extent substantives have been compounded with *in privativum*, without the evident intervention of adjectives.

The earliest instances of *intemperies* exhibit the word in its transferred sense, meaning in Plaut. Capt. 911 "misfortune," though more commonly "*insania*," "*insolentia*." Cato is the first to apply it to the weather, and is followed next by Livy, who probably uses it in imitation of the annalists. It occurs but twice in Cicero, and is avoided by Caesar and many others. *Insatietas*, Plaut. Aulul. 487, seems to be the only occurrence. The constant use of *ingratiis* as a quadrisyllable in Plautus is evidence that it is not the ablative of *ingratus* with an ellipsis; that it is, however, a substantive is shown by the fact that *tuis* and the genitive *amborum* may limit it, though in appearance and in use it is generally an adverb. The form *ingratia* is found first in Tertullian, and comes directly from *in* and *gratia*. Very similar is the ablative *iniussu*, occurring first in Terence (Hec. 562, 704, Phorm. 231), and not, as Professor Wölfflin says, in Cic. Inv. I 56. It may be worthy of note that neither Harper's, Georges nor De Vit give any instances earlier than Cicero, and that in model prose it is generally, if not always, limited by a genitive or possessive pronoun. The readings *inreligio*, Cornif. 2, 34, and *invaletudo*, Cic. Att. 7, 2, 2, are doubtful. Thus the language of the golden and silver ages contained only a few deeply rooted expressions, as *intemperies* and *iniussu*, and ventured upon no new combinations, with the one exception of Pliny, well known as a careless writer, who introduces *inquies*, H. N. 14, 142.

With Tertullian there arose a new and fruitful era in this development; and the fact that the use of these substantive compounds also occurs freely in Apuleius, Gellius and Cyprian (Fronto was too much under the influence of Cicero to employ them) goes to show that they were a peculiarity of the African dialect, and the free use of other compounds of *in privativum* in African Latin also favors this. This so-called *Africitas* consists, for the most part, of those vulgar peculiarities which crept into the earliest Latin version of the Bible, and also, in part, of attempts to translate the Greek original literally.

Derivatives in *ia, ium, ies*. *Iniuria* is probably from the adjective *iniurus*, instead of *iniurius*, as Georges gives it, and so *incuria* may come from an adjective **incurus* (cf. *securus*) instead of *cura*. The compound *infitias* (*ire*) goes back to **fatia*. Cic. Parad. Stoic. 50 is evidence that the old spelling *inficiae* is wrong. *Infortunium*, apparently stricken from the Latin vocabulary by Cicero and Caesar and most other classical authors on account of its irregular formation, was revived by Apuleius, who probably took it from the early poets rather than the familiar language of his time. Cicero used *indolentia* to translate ἀναλγησία, although *indolens* does not occur before Hieronymus. *Inedia* is found in all periods without any closely related form. *Infnitas*, and not *infnitia*, was the word that Cicero chose to translate ἀπειρον, ἀπειρία; once he uses *infnitio*. *Illuvies*, a favorite word with Plautus, Terence, Lucilius, and Pacuvius, is not (with Georges) from *illuo*, but in *privativum* and *luere*. *Inperfundies* and *inbalmities* remain ἀπαξ εἰρημένα in Lucilius.

P. 412. *Mulus, mulaster*. E. W. The French *mulâtre, mulatte* seems to go back to *mulaster*, a form not found in Latin. Without discussing the etymology given by Diez, the writer suggests that *mulus*, the "mongrel animal," was transferred to the crossing of races (white and black). He corrects Georges, who does not distinguish between *mulus* and *hinus*; cf. Varro, de R. R. 2, 8, 1.

Pp. 413-421. *Velum* = Fahrzeug, Floss. By Heino Pfannenschmid. The writer attempts to prove that the Lorraine word *walle*, found as early as 1507, has the same meaning with *voile* = raft, and that this is not to be connected with *voile* meaning sail, nor with *voile* meaning veil, but comes from Latin *vēlum* = *vehiculum*. *Vēlum* had, in classical Latin, a double meaning, that of "sail" (used chiefly in the plural, "sails"), and "cloth," "awning," "veil." According to Georges the former is derived from *vēhēre* through *veh-ō-lum*, *veh-ū-lum*, *veh-ī-lum* (for other derivations see Vaniček and Bréal). *Vēlum* from *vēhere* could mean nothing else than "Fahrzeug." How did this word receive the meaning of sails? Certainly not, with Curtius and others, through the idea of the motion which they produce—the earliest boats had no sails. It is more natural that the name for sails came from the material of which they were made. The Greek expressions for sail, ἱστίον, ὀβόνη, σινδών, and φώσσον, as well as *carbasus* and *lintea*, favor this, and therefore *vēlum* = sail should come from the same root as *vēlum* = awning, veil; viz., *Feo-* (cf. *vestis*). That there was, however, a *vēlum* = *vehiculum*, which the literary language dropped on account of the confusion with *vēlum* = sail, but which lived on in the *lingua rustica*, the French words *walle*, *vaille*, *voile*, meaning "boat," "raft," testify.

P. 421. *Inpensae*, Mörtel. Otto Seeck. *Inpensae*, meaning "mortar," occurs in the Epitome of Vitruvius and in Symmachus. The writer would change *expensarum* to *inpensarum* in Salvian de Guber. Dei, III 1, 1.

Pp. 422-454. A continuation of G. Gröber's valuable work on the "Vulgärlateinische Substrate romanischer Wörter" from *obedire* to *pūtīdus*. This and the previous articles show us that the quantity of vowels in the late spoken language must have differed considerably from the classical literary standards—as the latter did from the archaic. Thus only can we account for numerous differences in the literary Latin and that here attested by the Romance languages. These changes occur not only in the "hidden quantities," which are necessarily more or less obscure for classical times, but also before single consonants against the authority of the poets. The long vowel in *pērtica* is probably a misprint.

Pp. 455-466. Die lateinischen Adverbia auf *-iter*. By H. Osthoff. The adverbs in *-iter, -ter* are compounds of the corresponding adjective and *iter*; thus *brev-iter* means a "short-way," *celer-iter* a "quick-way," *dur-iter* a "hard-way," etc. A great many of these adverbs are formed by the juxtaposition of adjectives with *i*-stems and the following *iter*. *Breve iter* in the "sermo cotidianus" would readily become *brev-iter*. In much the same way the neuter singular of adjectives of *o*-stems unite with *iter*. Thus *long'iter* comes from **longo(m)iter* by the customary dropping of *m*, as in *anim'advertere* from *animum advertere*.

These adverbs are also formed from a number of consonantal stems of the third declension whose accusative singular is the same as the nominative of the three genders, e. g. *audaciter, feliciter*. This group may have been formed by analogy after the first mentioned, or it is possible to suppose an early neuter form without *s*, as **audac iter, felic iter*, etc. An appendage to this group are the adverbs from consonant stems lacking the *i* of *iter*,—*audacter, inrter, solerter, arroganter, frequenter*, and others ending in *anter, enter*. Only a few will accept the theory that an *i* never existed in these words. At first sight *brevi-ter*: *brevi-s*: *audāc-ter*: *audāc-s*, but this would necessitate the forming of all the other adverbs of this class after the analogy of *audacter* alone, and furthermore *tt* in **frequentter*, etc., would produce *s*, as in *versus, scansus* and the like. Thus it seems that the original ending must have been *iter*.

Inrter and *sollerter* appear to stand by themselves. *Ars* represents an earlier **ar-ti-s* inasmuch as it belongs to the *i*-stems (gen. plur. *arti-um*). Therefore the compounds once had the neuter singular forms **in-erte, *soll-erte*, and, like *brev-iter*, from **sollerte-iter* was formed **sollert-iter*. Among the many adverbs in *-anter, -enter, clementer, frequenter* and *recenter* represent the earliest formation, and the adjective ending in *-ent* (**clēmēt-iter*, etc.) may be considered the original form of the neuter singular. The meaning of the adjectives is not opposed to this explanation. They either have been or could be used with *iter*; in fact *clēmēns* from **clēiē-mēns* is related to *clīvus, clinare*, and originally meant "slowly rising" or "gently sloping," and *clēmēnter* in this sense is a favorite word with Tacitus.

The syncope of *audāc-iter* to *audac'ter*, **sollert-iter* to *sollert(t')ter*, **frequent-iter* to *frequen(t')ter* is in accordance with the following law, which the writer attempts to establish for syncope in general: that for the syncope of a short vowel in any other than the second syllable, the preceding syllable must be long; but for syncope of the second syllable it is not necessary that the initial syllable be long, as we find both *lāridum, lārdum*, and *vālidus, vāldus*, etc. Not

in all cases, however, where permissible, does syncope occur. That it is so regular in the formation of these adverbs is due to the harsh sound in the endings **ert-iter*, **ant-iter*, **ent-iter*. The three isolated forms in *-ulter*, *faculter*, *difficulter*, and *simulter*, appear to be the enlargement of the old adverbial forms *facul*, *difficul*, and *simul* by *ter*, which in *brevi-ter*, *audac-ter*, etc., was felt to be the suffix. By analogy, also, was formed *aliter* from **ali-iter* (*alius*), not from **aliud-iter* or **alid-iter*, and *nēquiter* from the stem *nēqu-i-or*, *-issimus*. In this connection *praster*, *proper*, and *inter* are mentioned as purely comparative forms from **prai-ter(o)-s*, **prop(i)-ter(o)s*, **en-ter(o)-s*.

Pp. 467-531. *Abeo*. By Jos. Menrad. An exhaustive lexical article prefaced by a conspectus and a treatment of forms, and closing with note on *āb-ē-ōna* et *ad-e-ōna*.

P. 531. *Natare*. John E. B. Mayor. A correction of Madvig's conjecture (*nātāre*, *adnātāre*) for Ovid Met. 4, 46.

Pp. 532-561. *Abicio*, *abiectus*, *abiecte*. A lexical article by Ph. Thielmann, treating of *abicio*, *abiectio*, *abiectus*, *perabiectus*, *abiecte*, *abiectio*, *abiaceo*, with additional observations.

Pp. 562-586. A continuation of Wölfflin's lexical article from *ablatio* to *abnuto*, with some special remarks on *abnuo*.

P. 586. *Subitare*. E. W. *Subitabo* should be read instead of *suscitabo* in the Apocalypse 3, 3.

Pp. 586-620. Miscellen. Die Etymologie des Namens *Iulus* in Augusteischer Zeit. Ed. Lübbert.—Verbalformen vom Perfectstamme bei Claudian. Th. Birt.—Das lateinische futurum exactum. Franz Cramer.—*Saeculum*, *saecula*. Henry Nettleship.—1. Zwei neue Fragmente archaischer Poesie. 2. *Achariter*. 3. *Balan*. 4. *Salaputtium*. Ph. Thielmann.—Über *sēcūs*, *sētius* u. s. w. A. Zimmermann. *Iulicae*, Bartflaum. Adolf Sonny.—Firmicus Maternus. Karl Sittl.—Zur Peregrinatio ad loca sancta. Paulus Geyer.—*Scopēre*, *scrobere*. J. N. Ott.—Zu Lucilius 710 B. Zu Ausonius Ephem. 8, 16. *Prosodiacus*. J. M. Stowasser.—*Ut quid?* *Prorsus ut*. *Cornuficius*. Ed. Wölfflin.

Pp. 621-645. Review of the literature of 1886-7.

E. M. PEASE.

JOURNAL ASIATIQUE, 1888.¹

Vols. XI, pp. 113-155, and XII, pp. 209-253. Buddhist studies, by M. Léon Feer. It is well known to Oriental scholars that Gautama Buddha, in the fifth century B. C., came to the conclusion that bodily austerities were useless as a means of obtaining liberation. His idea was that freedom from the painful cycle of continued rebirths, that is, from Samsāra (transmigrations), was to be obtained by means of (Bodhi) knowledge evolved out of the inner consciousness through meditation (dhyāna) and intuition. In contradistinction to this Buddhist idea, the main idea of Nātaputta, the founder of the Jaina sect, seems to have been that liberation was to be maintained through subjugation of the passions and through mortification of the body. The term Jaina, 'conqueror,'

¹ See A. J. P. IX 514.

however, is used in both systems, but Gautama was a Jaina or conqueror through meditation, whereas Vaidhamāna Mahāvīra Nātaputta was a Jaina through Tapas or bodily austerity. In fact, the Jainas, like many other ascetics, were impressed with the idea that it was necessary to maintain a defensive warfare against the assault of evil passions by keeping the body under and subduing it. They had a notion that a sense of shame implied sin, so that if there were no sin in the world there would be no shame. Hence they argued that to get rid of clothes was to get rid of sin; and every ascetic who aimed at sinlessness was enjoined to walk about with the air or sky (*Dig*) as his sole covering.

The eternal problem of the relative value of intention and action divided these Buddhist sects, as it has created the modern sects in Europe. M. Feer introduces us into the strife between the two schools, in his article printed in *J. A.* IX 309-349. In Vol. XI he discusses the legendary narrative contained in the commentary to the *Sūtra* of Upāli. In order to prove the preeminence of the acts of the spirit above those of the body and speech, Gautama gives four—or rather to say three—narratives of kingdoms ruined on account of their kings' malignity against the saints or *Rṣis*, viz. that of Daṇḍāki, Kaliṅga, and Mejjha. The first and second stories agree in contents and matter, the third differs from them. The narratives go to show not only the danger involved in ill treating saints, but also the fatal influence of the sophism, *post hoc, ergo propter hoc*. The value of the commentaries on the first two narratives or *Jātakas*, Nos. 522 and 423, is discussed. Then follows a detailed account of King Mejjha's ruin, and the writer closes with a theory of the disagreement between text and commentaries as regards the proper names of the kings; F. reaches the conclusion that the section of the text of the *Sūtra* of Upāli under discussion is incorrect and has to be emended on the basis of the commentaries. The second article treats of the historical and doctrinal questions concerning Nātaputta and the Nigaṇṭhas or Digambara Jains, that is, the sect of naked ascetics. In the main we can say that the aversion of Buddhists against Nigaṇṭhas is based on the old adage *odia proximorum acerrima*. The article is divided into five sections: (1) the person of Nātaputta, his name, polemics, residence, death, and the place which he occupies in the eyes of his followers; (2) the school of the Nigaṇṭhas, their tenets. Evidently the question of dress was a crucial one, and in process of time a party seems to have arisen, even among these Digambara Jains, opposed to strict asceticism in this particular. This sect ultimately formed themselves into a separate sect, calling themselves Svetambaras, that is, 'clothed in white garments'; the latter admit women into their order, which are called Nigaṇṭhis; the Digambaras, for obvious reasons, do not admit women. The school survived its founder. A few characteristics of both sects of Jainas as distinguishing them from Buddhists are the four chief moral prohibitions, the first being, kill no living creature; minor differences are, that the Jain rule forbids the use of cold water, and enforces suppression of pains. Again, Jainism makes Dharma and Adharma, good and evil, or rather merit and demerit, two out of six real substances, the other four being matter (*pudgala*), soul (*jīva*), space, and time. (4) The place and sphere of intention in actions, according to Gautama and Nātaputta; (5) Nigaṇṭhas and Jains, Nātaputta and Mahavīra; and the relation between Gautama and Nātaputta.

Pp. 155-219 and 401-490. Syriac literature is preeminently a theological literature. James of Edessa is one of the most prolific contributors to it. He is the Bar-Hebraeus of the seventh century. M. L'Abbé Martin, who has done so much to widen the range of our knowledge of Syriac literature, has given us an analysis of the last work of James, which is a *Hexaëmeron* or description of the six days' creation work. James died before his work was completed, and his friend George, Bishop of the Arabians, added the closing paragraphs. M. Martin gives a very minute description of the MS of the *Hexaëmeron*, which he had discovered in the city library at Lyons; it is dated Thursday, March 8, 837 A. D., and was written by Dioscorus. M. Martin's article is important because it shows us the extent of the knowledge possessed by the most eminent Syrian scholar of that time. James' illustrations and quotations from Greek writers have been an inexhaustible source of instruction for later Syriac authors; the comparison of a few quotations in Payne-Smith with passages in M. Martin's extracts from the *Hexaëmeron* show, e. g. that Bar-Kêfâ (†903) in his *Hexaëmeron* often copied J. of E. verbatim. It must be admitted that J. gives us some results of his own experience and thoughts, but on the whole he relies on Greek writers, in geography above all on Ptolemy. The chapter on the mountains and the countries of the earth he translated bodily from Ptolemy, without remembering the great changes which had taken place during the six centuries since the days of the great geographer. James did not travel extensively and his knowledge of geography was but book-learning. He knows the names Shôsttar and Shûshân, but he mentions them as lakes formed by the Tigris. Nothing shows that at that time the spread of the Arabic empire facilitated the acquisition of an extensive knowledge in geography and ethnography. In this they differed greatly from the Greeks of old; but let us remember the condition of the clergy at that time, the state of education, and the great authority of the 'ancient.' Important is J.'s information concerning affairs in his own home, Northern Syria and Osroëne. His peculiar style, his prolixity, his fondness for picturesque, minute description, his care in fixing proper names and foreign words, is shown again in these extracts, as also his zeal for a correct text of the Bible. M. Martin proves that J. prepared a Syriac text by 'emending' the Peshîtâ in the O. T. with the help of the LXX, and in the N. T. with that of the original text. The same principle, we are reminded, was carried out about the same time by Theodulph, Bishop of Orleans (†823), which resulted in a mixture of the Vulgate of Jerome and the LXX, later known as the *Vulgata Clementina*, and containing all the apocryphal additions of the LXX. M. Martin urges a complete edition of the *Hexaëmeron*, which, he says, would enrich the Syriac Lexicon with a number of new words and throw fresh light on many hitherto obscure passages.

Pp. 220-249. History is represented in this volume by the investigations of the indefatigable M. de Harlez on the Chinese dynasties of Tartar origin; he shows that the relationship between Mandshu and the Niutchén dynasty—or, to use the sacred language, the Kin or Golden dynasty—who ruled over Northern China in the twelfth and thirteenth centuries, are more of a collateral than of a direct character. The learned professor of Louvain has carefully examined all the Niutchén words which have been met with in the Chinese sources by Visdelou and Wylie, and the result of his careful comparison and

study is that out of 110 words 10 only can be found identical in Mandshu, whilst 30 are much like as many Mandshu words, but generally with suffixes somewhat different; 50 are altogether different from the corresponding words in Mandshu. A list of 75 proper names, collected by the same scholar, shows that 42 might be explained as Mandshu words. In summing up his results Prof. de Harlez says that the Mandshus belong to the same ethnic family as the Niu-tchis, but they are not their direct descendants. The Mandshu language is closely connected with that of the Niu-tchis, the two being equally dialects of one and the same language, but these dialects are quite distinct and present great discrepancies, and at the same time great similarities.

Pp. 250-280, 309-343. Prof. Maspero contributes an important paper on "The Egyptian Hierarchy." The article is based upon a papyrus originally in the Hood collection, and now the property of the British Museum. It consists of two sheets, the first containing sixteen, and the second seventeen lines of cursive hieratic writing. It purports to be written by "The scribe of the sacred books of the double Treasure-house, Amenemap, son of Amenemap," and belongs to that somewhat obscure period which lies between the twenty-first and twenty-sixth dynasties. After a long and bombastic title, the scribe begins with a catalogue of celestial bodies and phenomena, and thence passing on to things of this world, he ends with the earliest Table of Precedency known in Egyptology. The list begins with the god, the king and the royal family, and ends with the bootblack. Barren as it is, this antique table furnishes M. Maspero with the text for a very valuable and interesting historical treatise, in which he reviews this quaint procession of bygone personages, analyzes their titles and functions, and reconstructs the entire fabric of society as represented in Egypt by the court and the priesthood of some 2800 years ago.

Pp. 344-400 and XII 253-304. M. Camussi prints an article on hydrophobia, its definition and treatment among the Arabians, beginning with Muhammad. A chapter is devoted to a discussion of the Cantharis, or Spanish fly, used as a vesicatory; and another to the treatment of hydrophobia in Algiers and Tunis. M. Leclerc sends a number of critical remarks to this article, printed in Vol. XII 357-360.

Pp. 491-503. M. J. Darmesteter communicates the text, translation, and a running commentary of six tomb-inscriptions from Caboul, sent to him by Colonel Pratt, commander-in-chief at Abbottabad, Bokhara. They are epitaphs of Emperor Bâber and other Mongolian princes.

Pp. 504-533 and XII, pp. 311-330. M. E. Sénart, of the Institute of France, the well known authority on Buddhist-Sanskrit, and one of the Council of the Pali Text Society, made a visit to India, the chief object of which was to supplement by direct inspection the patient study of years which he has devoted to the various inscriptions bearing the name of Piyadasi, the Açoka of Southern Buddhists, grandson of Chandragupta. These are, in his opinion, the most ancient dated monuments of India, the most ancient dated witnesses of its religious life and the progress of Buddhism. The result is that he has been able to settle the text of many passages hitherto doubtful. Prof. Sénart opens with a discussion, from new materials, of what is known as Açoka's twelfth

rock-edict of the Shāhbāzgarhī series recently discovered in the Panjab by Captain Deane (cf. *Academy*, 11 Febr. 1888, p. 100, and *Athen.*, 5 Mar. 1888, p. 569). Facsimiles of these new inscriptions in Bactro-Pali or northern Indian characters are added. The twelfth edict numbers nine lines and a half, and is missing in the published version of Shāhbāzgarhī. Then follows an examination of the first eleven edicts of Shāhbāzgarhī; the epigraphic results of a new collation of the fourteen edicts at Girnar and the eleven at Mansera, together with a running commentary, form the contents of the second article. [Students interested in these inscriptions may consult the following additional articles in the *London Academy*: 24 Dec., 1887, p. 427; 26 Jan. 1889, p. 62 and pp. 170 and 208; and M. Sénart's article in *Revue des deux mondes*, 1 Mar. 1889, pp. 67-108: *Un roi de l'Inde, Açoka et le Bouddhisme.*]

Vol. XII, pp. 39-199, contain the Annual Report read before the Société Asiatique by Prof. James Darmesteter, who has succeeded in this capacity M. Renan. It opens with an obituary, which includes the names of two honorary members, Prof. H. L. Fleischer of Leipsic, who studied Arabic at Paris under Silvestre de Sacy from 1824-28, and Maneckji Curshedji Shroff, of Bombay. The survey of Oriental studies during the year is divided into ten paragraphs: (1) India, Cambodia, and Campā. Mention is made of the work done by the late Abel Bergaigne on the Sanhita or collections of the Rig-Veda, and his decipherment of the inscriptions from Cambodia; by M. E. Sénart upon the inscriptions of Açoka, by M. Darmesteter himself upon the Persian element in the Mahābhārata, and by M. Aymonier upon the inscriptions of Further India; (2) Persia, with an account of the late Arthur Amiaud's theory regarding the origin of Cyrus, published in the *Mélanges Renier*, of M. Dieulafoy's explorations, and of the rival views of M. J. Oppert and M. Halévy concerning the origin of the Persian alphabet; (3) Phœnicia and Carthage, with special mention of M. Halévy's explanation of the hitherto obscure word ADLAN in the inscription of Eshmounazar by the Greek *εἰδωλον*, which would forever determine the date of the inscription; (4) Judæa and Judaism, with an account of M. Renan's *l'Histoire d'Israel*, M. Groff and M. Maspero on Jacob-El and Joseph-El; of M. Halévy's *Recherches bibliques*, and the well-known discussion between MM. Oppert and Halévy on Hammurabi and Amraphel; of M. Clermont-Ganneau's new interpretation of the words Mene, Mene, Tekel, Upharsin, Dan. V 25; (5) Syria, including Syriac; (6) Arabia and the Muslim world, where the names of MM. Joseph and Hartwig Derenbourg are most prominent; (7) Assyria and Chaldaea, including the still mysterious Hittites, whom M. Halévy declares to be of Semitic stock; M. de Sarcey and M. Rassam's discoveries are duly noticed; attention is called to Amiaud-Méchinéau's *Tableau comparé des écritures babyloniennes et assyriennes*, M. Oppert's investigations occupy of course the most prominent place; the famous, even tedious discussion on the Kakkab mēšri, known ad nauseam to every Assyriologist, is summed up; M. Halévy's etymology of the name Nimrod = namar udu 'luminary of the East,' and his theory on the origin of the Akkadian name for divinity, 'dingir,' are glanced at; mention is made of M. Heuzey's interpretation of the *καυνάκης* of Ar. Vesp. 1132; (8) Egypt, where the names of MM. Maspero, Revillout, Lefébure, Amélineau, and Groff are, of course, prominent; (9) Turkey; and (10) China, Annam, and Japan, where special attention is paid to the numerous papers of M. de Harlez.

Pp. 199-204. M. de Rochemonteix has a note on the descendants of Mizraïm, son of Ham, Gen. X 13-14, based on Egyptian sources.

Pp. 205-207 contain a brief obituary of M. Abel Bergaigne.

Pp. 305-310. M. Clermont-Ganneau continues his studies in Arabian epigraphy. In Vol. X 496 ff. he gave a plan of the bridge of Lydda, and added text and translation of an inscription on this bridge. Lately he has succeeded in getting an excellent photograph of the bridge and the inscription; his new recension of the text differs from the first in several minor points.

Pp. 360-410. M. E. Amélineau has been fortunate in finding two fragments containing, in the Theban dialect, the history of two persons well known at the time of the Arabian conquest of Egypt; the one being a simple friar, Apa Samuel of Nitrie, born in Lower Egypt in the second half of the sixth century A. D. and died in Fayoom, the other a Jacobite archbishop of Alexandria, Benjamin, in whose time Egypt became a part of the Arabian monarchy. The fragments are the property of the Clarendon Press and are deposited in the Bodleian Library. M. Amélineau prints text and translation of the two MSS, and adds some remarks as to their value for history and geography. Some light is thrown by them on the obscure period of the history of Egypt during the Arabian conquest. The name Makaukas, which occurs in these fragments, was declared by Von Ranke, *Weltgeschichte* V, p. 143, to be the name of a legendary person, and considered by Karabaçek a corruption of Mouqoqis corresponding to Greek *μεγαυχῆς*, our fragments prove to be the name of a real person. Ma-kaukas represents Greek *καυχίος*, and it is very likely a surname of George, son of Mina; this sobriquet was given him by the Copts, who despised him because he was the chief revenue collector in Egypt in the service of Emperor Heraclius. Now *καῦκον*, also written *καῦχον* and *καυχίον*, was the name for a piece of money at the time of Emperor Justinian. [Du Cange s. v. says: *Caucii Nummi: καυκίοι, a Graecis Byzantinis appellati ii, qui paululum erant concavi, adque adeo 'cauci' formam quodammodo referebant, cuiusmodi passim videre est in gazophylaciis apud earum rerum studiosos.*] Thus *καυκίος* is the man of the *καυκίον*. This also explains the use of the Arabic prefix ma-. Ma-kaukas thus means originally, he who makes *καυκία*. The vocalization Muqauqis, found in some Arabic texts, proves that the Arabian writers considered it a foreign word.

Pp. 411-439. M. Ryauon Fujishima translates and annotates chapters 32 and 34 of I-Tsing's *Travels in India*. This country was visited by a succession of Chinese priests during the early part of the Tang dynasty (VII saec. A. D.) Of these travellers the most famous were the three, Fa-hien, Hiouen-tsang and I-Tsing. The memoirs of the former two have been translated by MM. A. Remusat and Stanislaus Julien. M. Fujishima supplies us with a translation of two chapters of I-Tsing's memoir. I-Tsing was a Buddhist priest, and went to India to learn Sanskrit, in order to be able to translate into Chinese some of the sacred books of his own religion, which were originally written in Sanskrit. He left China in 671, arrived at Tāmralipti in India in 673, and went to the great college and monastery of Nālanda. He then visited more than thirty countries and turned homewards, having been away some twenty years. He brought home with him nearly 400 distinct volumes of

original copies of the Sûtra, Vinaya, and Abidharma (scriptures). After a short rest he began the work of translation. The two chapters of his memoirs treat of Hindu literature and hymnology, and the system of education in India and China. Vol. XIII, pp. 490-496 the author prints an index of Sanskrit-Chinese words occurring in these two chapters of I-Tsing. [A good summary of I-Tsing's memoirs is given by Max Müller in his book, *India, what can it teach us?* pp. 229-232.]

Pp. 440-470 contain an interesting account, by Max von Berchem, of his visit to the castle of Banias. He re-examined the three inscriptions and supplements M. Clermont-Ganneau's remarks in J. A. X 496 ff., closing with the announcement of a fourth inscription found in the same place.

Pp. 471-490 and Vol. XIII, pp. 33-90. The princes of the first crusade and the Syrian Jacobites at Jerusalem form the subject of an interesting paper by M. l'Abbé Martin. At the same time that M. Martin received the MS of the Hexaëmeron of James of Edessa from the city library at Lyons, a second MS, containing a breviary of the Jacobite church, was sent to him. It was a MS of the twelfth or thirteenth century. The last three pages of the MS contained an incident of the history of the first crusade, written by Friar Michael, and ending with Feb. 1, 1138. Its contents proved to be similar to the appendix of the Syriac MS No. 51 of the Paris Library, which is dated Aug. 25, 1138, and written by the Friar Romanos. The two MSS supplement and explain one another. Text and translation of the extracts is prefaced by an interesting summary of the history of the Jacobites of Jerusalem at the time of the first and second crusades, and of that of the immediate successors of Godfrey of Bouillon.

Nouvelles et Mélanges. Vol. XI, pp. 281-308. M. l'Abbé Quentin gives text, translation, and interpretation of an archaic Babylonian inscription of five lines. At the right side of the text is an illustration representing Izdubar fighting a bull. Quentin maintains that the cylinder belongs to the old school of Agade (?!) and that it may date back as far as 5000 B. C. Reading and interpretation of the text are rather fanciful and uncertain, and M. Jos. Halévy has justly raised objections to it in the *Zeitschrift für Assyriologie* (cited hereafter as ZA) IV, pp. 222-24.

M. Halévy, the famous anti-Akkadist, explains the Akkadian word *din-gir* 'God,' from the Assyrian *di-gi-ru-u*, occurring in K. 2100, col. IV 9 ff. (see PSBA., 1887, p. 377), as a synonym of *hi-li-bu-u* and *i-lu* God; he derives *ḫilibû* from *ḫalâbu* to protect, and *digirû* from a root **dagâru*, also meaning to protect, with which he combines *ni-in-da-ga-ra a-ḫa-meš*, V Rawl. 1, 125, usually explained as *Ips. pl. Ifte'al* of *magâru*.

M. C. Huart sends a note on the pretended name *dérî* for the dialect of the Parsi of Yezd which should be called *guébri*.

M. Clermont-Ganneau examines the Palmyrene text of one of the Graeco-Palmyrene funeral inscriptions collected by M. Loytved. The Semitic text reads:

מרקום יוליוס מכסמוס ארסטידס קולון ברתא אב להדי לוקלא אתה פרטנכס-

He proposes to read אַבְרָהָם, and translates Marcus Iulius Maximus Aristeides, a colonist of Berytos, the father of Lucilla, wife of Pertinax.

M. Groff has a remark on the word קֶלִי, occurring in an Egypto-Aramean papyrus in the Louvre. He reads Kelbi, and interprets it as meaning 'a sort of wine.' M. de Vogüé prints a further observation on this word in Vol. XIII 277-279.

M. Barbier de Meynard reviews Count Landberg's *Conquête de la Syrie et de la Palestine, texte arabe de Imâd ed-Dîn*. I. Leyde, 1888, in-8vo.

Pp. 534-555. M. Halévy compares Hebrew gôpher with Assyrian gi-pa-ru.

M. Clermont-Ganneau sends a communication relative to some names of places, among others to Naşir-i Khosrau; and he identifies several localities in the neighborhood of Nazareth.

M. Feer reviews C. de Harlez' *Histoire de l'empire de Kin*, Louvain, 1887, and *La religion nationale des Tartares orientaux, Mandchous et Mongoles*, Bruxelles, 1887.

M. Pognon reports the discovery at Aboo-Habba of contract-tablets belonging to the period of the first Babylonian dynasty. In the course of his remarks he discusses the two names Am-mi-za-dug-ga = Kim-tum Kêt-tum, V Rawl. ditānu stands for dit'anu, from the verb dānu, to judge, and is a form like 44, 22, and Šamaš-di-ta-nu, which he interprets as Šamaš is chief, prince; gitmalu, miṭḥaru, and ritpašu; cf. Halévy in ZA. IV 52-3. With regard to Ammizadugga he is in doubt as to its etymology.

Prof. R. Basset, of Algiers, writes about his linguistic exploration in Senegal, the result of which will appear in three volumes as soon as possible. So considerable an amount of linguistic information collected by so careful a scholar will certainly prove very welcome; but, as remarked by Prof. Basset himself, much work will yet remain to be done in the same region.

Vol. XII 331-360. M. Jeannier writes a long and spirited letter, describing Bagdad and surroundings, to which place he has lately been assigned as Chancellor of the French Consulate. Of great interest are his observations on the Arabic dialect spoken in Bagdad. On pp. 503-505 M. Clermont-Ganneau adds some remarks on vulgar Arabic, and compares some peculiarities of this dialect with classical Hebrew and Phœnician.

M. Pavet de Courteille bestows high praises on W. Pertsch's monumental work, *Die Handschriften-verzeichnisse der Königlichen Bibliothek zu Berlin*. Vierter Band. Verzeichniss der Persischen Handschriften. Berlin, 1888.

M. Meynard has a favorable notice of Charles Rieu, *Catalogue of the Turkish manuscripts in the British Museum*, London, 1888, in-4to. Speaking of A. Goguyer's *Manuel pour l'étude des grammairiens arabes*, Beyrouth, 1888, he cautions the reader against the fundamental errors pervading the whole book.

Pp. 491-524. The first six pages are occupied by the interesting and appreciative remarks made by M. E. Sénart in memory of the late Gustave Garrez. Vol. XIII 497-499 contains a communication from M. Garrez' sister, offering the Semitic portion of her brother's library. We are glad to notice that it is

intended to republish the various articles by the deceased scholar in a volume of 'Remains.'

M. Groff compares the story of Jonah with a fragment of a magical papyrus, according to which storms could be calmed by pronouncing the name Adonai.

M. Halévy, who is nothing if not original, connects the Phoenician formula **בר (אדנא) ארני** (or **ארנא**), with an Athenian decree of the first half of the fourth century B. C., published in C. I. A. II 86, granting immunity to citizens of Sidon residing in Athens or Carthage. The same scholar communicates a passage from a letter of a Babylonian king to Amenophis III, in which the name of Babylonia is *Šanḫar*. The tablet belongs to the famous Tell-el-Amarna collection, and the line reads *itti šar Ḫatte u itti šar Šanḫar*, with the King of the Hittites and the King of Babylonia.

M. Darmesteter comments on an Aramean inscription discovered at Limyra in Lycia, and published by Sachau in the *Berichte der Wiener Akademie*, 1887, pp. 3-7.

Rubens Duval reviews L. I. Tixcront, *Les origines de l'église d'Édesse et la légende d'Abgar*.

The volume closes with four communications from M. Halévy: (1) He discovers in the inscription referred to above, the word 'tam,' 'resolved, decided,' and compares it with the expression *thamliphul* of Plautus' *Poenulus*. The word **לבוחת** following the enumeration of the drachmae in the same inscription, he believes to be an equivalent of the terms *nuḫḫutu* and *maḫiṣ* occurring in late Babylonian contract-tablets in the meaning of stamped, coined. (2) He interprets a Babylonian tablet, published by Pinches in *PSBA.*, June 5, 1889, in which he reads *Malakedu*, the god *Malak* is one, supreme. The god *Malak* is identical with *Raman* or *Hadad* worshipped in the land of the *Suḫi*. The name occurs again in the inscriptions of Palmyra under the form *Μαλακβηλος*. (3) In *Isidorus of Charax* he corrects the name of the citadel in *Osroëne*, *Μαυνοορρα Αὐτηκηθ* into *Μαυνοορθη Αὐτηκηθ* = **מנהורתא חוריתא**, which means the white cavern (cf. Hebrew **מְנִיחָה**, cavern, *Judg. VI 2*). (4) He explains the Hebrew *têbhah* (**תִּבְיָה**), denoting the ark of Noah, by an Assyrian word *tubātu*, which he believes he has discovered in *IV Rawl. 17, 10b*, and meaning a vessel of reeds. The passage under discussion really reads:

1. 8. Al-si-ka ilu Šamaš ina ki-rib šamē elluti
9. ina šilli (iṣ) ērini ti-šam-ma
10. lu-šak-na šepā-ka ina tu-pat burāši.

I invoke thee god Šamas in the bright heavens, in the shade of a cedar thou art, may thy feet be placed upon a 'tu-pat' of a cypress. In line 9 Halévy reads *ti-kuš-ma* without necessity. The value *kuš* for the character *u*, *šam* is very rare (cf. the gloss *ku-uš* in *II Rawl. 48, 48cd*); as for *tu-pat*, read by Halévy *tu-bat*, constr. state of *tubātu*, it must be said that the character *pat*, *šuk* is hardly ever read 'bat' (cf. *Tigl. Pil. VI 94 ekallate šu-pat šarruti* with the variant *šu-bat*), and that the word may also be read *tu-šuk*.

W. MUSS-ARNOLT.

ANGLIA. Zeitschrift für englische Philologie. Unter Leitung von R. P. WÜLKER, herausgegeben von EWALD FLÜGEL und GUSTAV SCHIRMER. Band XI. Halle, 1889.

Prof. Wülker has called to his assistance two associate editors, and Anglia is again appearing in four parts to the volume, as when Prof. Trautmann conducted the "Anzeiger." Brief reviews of new books now regularly constitute a portion of each quarterly "heft."

Prof. Napier opens the volume with certain Anglo-Saxon fragments, to which he adds critical notes. The first of these curious prose tracts are "Adam," "On Fasting," "The Virgin's Age," "On Crime," and that which Wanley described as "Nota de Archa noe, de S. Petri Ecclesia, et de Templo Salomonis, Saxonice"—all found in MS Tiberius A. 3; they are now published for the first time (cf. Logeman: "The Rule of St. Benet," London, 1888, pp. xxii and xxiii). Then follow similar pieces on the ages of the world from Adam onward; on the phases of the moon, the times for mass as expounded by Jerome, the valuation of the "thirty pieces of silver," and the riches of Solomon. These are collected from different sources, but thus placed side by side reveal at many points a close relationship. Further on (pp. 97-120) H. Logeman also communicates a "series of scraps from Anglo-Saxon MSS," embracing homilies, confessions, prayers, creeds, and glosses of the tenth and eleventh centuries. Here may also be noticed the "Anglo-Saxonica," contributed by F. Holthausen (pp. 171-174). These are fragments of glosses, Anglo-Saxon titles to Latin prayers, a chronology of the ages of the world, and several lines relating to the first three months of the year. Dr. Holthausen announces that he is preparing for the Early English Text Society an edition of the Anglo-Saxon interlinear hymns and prayers.

"Die Englischen Tasso-Uebersetzungen des 16. Jahrhunderts" is the general title of a series of studies by E. Koepfel (pp. 11-38, 333-362; the continuation is to follow in the next volume). The first instalment treats of Abraham Fraunce, the first English translator of Tasso. The "Amyntas" of Thomas Watson (1585) is a purely original creation; the eclogues of Virgil supplied merely names and inspiration. Watson's Latin poem was Englished by Fraunce: "The Lamentations of Amyntas for the death of Phillis" (1587). The translator, though he at this time acknowledges no debt to his original, has introduced no new material; all the editions of this work of Fraunce are essentially the same, and equally exclude the common error which attributes it to the influence of Tasso. In 1591 Fraunce translated Tasso's "Aminta," and joined it and his translation from Watson into one poem, "The Countesse of Pembrokes Yvychurch." Some freedom of treatment was required to effect this combination. The changes, omissions, expansions, and insertions, which the musical and effective poem of Tasso undergoes in its transformation into the heavy, inharmonious and pedantic hexameters of Fraunce, are carefully detailed by Koepfel. Modifications imposed upon the second part, namely, the rehandling of Watson's poem, prepared the way for the conclusion of the

Yvychurch-trilogy, "Amintus Dale" (1592). In this part Koeppel is the first to recognize a free use of Ovid's *Metamorphoses*. The myths translated in the metre of the original are interspersed with learned and self-conscious passages of a prose commentary. Tasso is here cited among the authorities, but in a manner that implies an acquaintance with his prose works. Koeppel then adds a chapter of citations to show the esteem in which Fraunce as a poet was held by his contemporaries; but the praise heaped upon him by Spenser, Francis Meres, Nash, Peele, and Harvey soon met with rebuke in the caustic satire of "Greenes Funeralls" (1594). The theory is advanced that in some undiscovered work Fraunce joined Harvey in his famous quarrel with Nash, and that Fraunce (not Harvey) is the principal target at which "R. B." hurled his weapons of ridicule. Turning from Fraunce's treatment of the "Aminta," Koeppel entitles his second article (pp. 333-362) "La Gerusalemme Liberata." Of this poem the first English translation, extending through but five cantos, is the "Godfrey of Bulloigne" (1594) by R(ichard) C(arew). A long passage from Carew's translation, and a comparison of him with Fraunce, enables Koeppel to convey a notion of Carew's workmanship. Carew knew his Italian well, and this is his chief merit; he lacked the qualities of the poet, and had a dull perception for the laws and harmonies of his own language. The second division of this article is "Edmund Spenser's verhältniss zu Tasso." Though Spenser in his *F. Q.* was mostly indebted to Ariosto, he also owed much to Tasso, as may be particularly noticed in the "Bowre of Bliss" and the pastoral of Calidore. Much of Spenser's poetic imagery and figuration can be traced to Tasso's poems. The many passages from the *F. Q.*, the *Amoretti*, and the doubtful "Britains Ida," in which Koeppel discovers the influence of Tasso, are cited and compared with their originals.

"König Ælfred's Angelsächsische Uebertragung der Psalmen I-LI Excl." (pp. 39-96) is the anticipatory title of an article by J. Wichmann. The Anglo-Saxon psalter, preserved in the National Lib. at Paris and published by Thorpe in 1835, is to be investigated as to the authorship of the first fifty psalms, which are in prose. The first inquiry is, In what relation, in respect both of chirography and of subject-matter, does the Anglo-Saxon version stand to the parallel Latin text of the manuscript? From an examination of Thorpe's fac-simile Wichmann is led to doubt the possibility that both texts were copied by the same scribe; they, however, both apparently belong to the eleventh century, though it is difficult to know which of them was executed first. It is then shown that the Latin text stands in closest relation to the *Psalterium Romanorum*, but that the Anglo-Saxon translator must have used another copy that probably contained readings from other Latin versions. The author next attempts to establish the probability that the Anglo-Saxon version is to be attributed to a layman, and accepts the report of William of Malmesbury that King Alfred at the close of his life was engaged in the translation of the Psalter, as true and as referring to this prose version of the psalms, which therefore closes the list of the great king's literary performances. A minute study of the

phonology, of the vocabulary, and of the method of translation confirms Wichmann in these conclusions.

"Zum Handschriftenverhältniss und zur Textkritik des Cursor Mundi" (pp. 121-145), by H. Hupe, is an important contribution to a very intricate subject. Hupe acknowledges that his previously published dissertation on this subject is in sore need of correction at many points, and also applies severe criticism to Kaluza's article in *Englische Studien* (XI 235-275). He is now concerned, therefore, in re-examining the whole problem in the light of his increased knowledge, and arrives at results which are summed up in a "stammbaum" of acknowledged complexity. The article contains a large number of observations that will prove valuable in the critical study of the text.

O. Glöde, in continuation of his investigation of the Latin sources of certain Anglo-Saxon poems, now presents a comparison of the Juliana with the Latin text of the legend as published in the *Acta Sanctorum* (which is based on eleven early manuscripts—variants are given from many more). The result of this comparison is that Cynewulf, in writing his poem, made careful use of some Latin version, but that this cannot have been the version of the ASS. It therefore still remains to point out the poet's original—a service to scholarship which Glöde hopes in time to accomplish. In the meantime, however, he proposes to make known to the readers of Anglia, not only the Latin original of the Andreas, but also a Greek text which has a closer relation to the poem than that of Tischendorf's edition.

F. Dieter contributes a second instalment of his studies of the "Waldere" fragments in their relation to the original form of the saga. *Ælfheres lāf* is the armor which Waldere found among the treasures taken from Etzel. The report in the "Nib. Not" that Hagan was sent by the king in pursuit of the fugitives, Waldere and Hildegûð, is to be preferred to that according to which Hagan was the first to escape. The different versions are considered with reference to the mode of battle, and the hero's retreat to the narrow mountain-pass in the Vosges. Hildegûð's exhortation to her lover to keep up his courage is most fitting before the second day's engagements. Very significant is the contrast of character between the timid Hildegund of the "Waltarius" and the brave Hildegûð. In conclusion Dieter decides in favor of reversing the order of the "Fragments," and places B at the middle of the events on the first day; it may be placed after the engagements with Gerwig or with Randolf. A reasonable interpretation is thus gained for *heaðuwêrig* (B l. 17); *mægas* is emended to *mægias* and applied to those who were to renew the fight against the hero; *hē bið fāh wið mē* remains difficult of interpretation, and it appears to be necessary to assume a loss of several preceding lines which contained the antecedent of *hē*. The dialogue between the king and Waldere furnishes a striking contrast to the narrative of the "Waltarius," in which these persons never speak directly to each other. In this, as in so many of its features, the Anglo-Saxon fragments preserve the more original form of the saga.

A superior chapter in minute philological criticism is furnished by R. Fischer in an article entitled "Zur Sprache und Autorschaft der mittelhochdeutschen Legenden St. Editha und St. Etheldreda" (pp. 175-218). It is a criticism of W. Heuser's dissertation on the same subject (Erlangen, 1887). Fischer takes up Heuser section by section, resifting and amplifying his material, and drawing fresh and independent conclusions. The details of this article—they cannot be briefly summarized—are of great value to the student of Middle English grammar. Fischer has proved that the St. Edith is not to be divided between two authors.

An elaborate contribution to the study of the English Mystery Plays is communicated by Alex. Hohlfeld: "Die Altenglischen Kollektivmysterien unter besonderer Berücksichtigung des Verhältnisses der York- und Towneley-Spiele" (pp. 219-310). Before proceeding to the discussion of the four cycles, the Y(ork), the T(owneley), the Co(ventry), and the Ch(ester) cycles, in their general relations to each other and in their combined influence on the development of the drama in the 16th century, several preliminary discussions are indulged in. An explanation of the French elements in Ch is embraced in a theory that also reconciles contradictions as to the age of the cycle: the author of Ch probably composed his plays early in the fourteenth century, and made use of a French mystery play (not a cycle) which had for its subject the birth and passion of Christ; a revision of Ch was made about three-quarters of a century after its composition. In a second preliminary inquiry it is asked where and by whom the Co cycle was performed. That Co really belonged to Coventry cannot be indisputably settled; it may, however, be assumed as true, but this assumption implies the inevitable conclusion that these plays were represented not by the trade-guilds, but by the Grey Friars of Coventry. The special features which distinguish Co from the three other cycles strongly confirm this two-fold conclusion (pp. 233-238). Hohlfeld now advances to his first chief theme, the general relation of the four cycles to each other. A theory of their origin and development is set forth. Though the existing manuscripts preserve neither the earliest nor the latest forms of the texts, it is not difficult to see how these cycles, growing out of the earlier liturgical plays in the church, merely offer variations in the treatment of the same subject-matter. This agreement in subject-matter is exhibited in a valuable table. The metrical form of the cycles is next carefully investigated. A great diversity is here found. In Y twenty-three varieties of strophic structure are employed; T and Co show a similar though not so extensive a variety, while Ch is unique in the employment, with modifications, of but one strophic type. The rimed couplet is found only in T, and an artistic use of alliteration is restricted to Y. All, however, agree in containing later insertions which differ in metrical structure from the older portions. The interrelation of the cycles is a complicated problem, though some trustworthy results are possible; Hohlfeld's discussion (pp. 253-285) is worthy of notice. The following conclusions are of special interest: Ch and Co are older than the group Y and T; the former two containing traces of a closer relation to the liturgical plays, were evidently composed

before the middle of the fourteenth century, the date fixed for the composition of Y. This inference is supported by the marks of strong French influence in Ch. Just as these mysteries bear evidences of their origin from the liturgical drama, so too they develop the germs of the subsequent drama. The moral plays become best foreshadowed in Co; T points forward to comedy and Y to tragedy; Ch remains neutral in vital signs. The second chief theme is the relation between Y and T. Their remarkable agreements are carefully grouped and studied. Y proves to be the chief source of T. The tragic elements of Y, which were absent from its first form, do not reappear in T; this circumstance fixes the date for the composition of T between 1350 and 1440 (the date of the present manuscript of Y).

In a note of a half-dozen pages (pp. 363-368) F. Hicketier sounds the note of negation against the interpretations hitherto offered of the three Anglo-Saxon poems entitled in Grein "Klage der Frau," "Botschaft des Gemahls," and "Ruine." He believes that they probably constitute a group of riddles, seeing special significance in their occurrence among the riddles of the Exeter Book. The unsatisfactory suggestions and emendations of the editors and commentators are briefly reviewed, and by the process of pointing out other possibilities Hicketier endeavors to induce the disposition to suspect these poems to be riddles. An appeal is made to scholars to take up the problem of interpretation *de novo* and with strict attention to the manuscript setting.

B. Assmann contributes three Anglo-Saxon tracts from MS Vesp. D 14, "Prophezeiung aus dem 1. Januar für das Jahr," "Vorzeichen des jüngsten Gerichts," and an Anglo-Saxon translation of the first sixteen chapters of Alcuin's "De Virtutibus et Vitiis." The latter is accompanied by the corresponding parts of the Latin original. The language of the three tracts is referred to the twelfth century; no opinion is advanced as to the translator of Alcuin's work. Readers of Anglia will in this connection recall MacLean's treatment of the Anglo-Saxon version of Alcuin's "Interrogationes Sigeuulfi in Genesin" (Anglia, vols. VI and VII).

K. Luick, who has become known as an investigator of Anglo-Saxon metre along the lines laid down by Sievers, now offers a study of the unrimed alliterative poems which resulted from the so-called revival in the fourteenth century of the primitive national verse-system. The title of these articles, "Die Englische Stabreimzeile im XIV., XV. und XVI. Jahrhundert" (pp. 392-443, 553-618) indicates the writer's point of view; he is looking for a survival of Sievers' "types" in a new environment. The unsettled orthography, accentuation, value of final *e*, and the fluctuations in dialect and the uncertainty of date and manner of transmission of many Middle English documents increase the difficulties of such an investigation; the writer adopts the best method possible under the circumstances, of minutely considering each poem separately, and begins with a statistical study of the first 2000 verses of "The Destruction of Troy." The laws of Anglo-Saxon verse clearly underlie the structure of this poem: alliteration

is strictly structural and regular ; the metrical stress is in accord with the logical sentence stress, and the accentuation of the minor groups in collocation is also in the main true to the native system ; the division between the first and the second half-lines is exact, and the first half-line differs, as in Anglo-Saxon, from the second in having greater freedom of structure, particularly in the use of anacrusis and in the occasional extension to three measures. The second half-verse is accordingly first examined with the following results : Types A and C are well reproduced. The iambic beginning, however, being specially favored in Middle English, anacrusis with A is frequent. Few examples of B in its simple form are found. There are four additional types which require special explanation : $\times \text{ } \angle$, $\times \times \text{ } \angle$ and $\angle \times \times \text{ } \angle$ named A₁ and A₂ respectively, and $\times \times \text{ } \angle \text{ } \angle$, named C₁, are most frequent where final e has become silent, and are therefore derived from A and C ; the fourth new type $\times \times \text{ } \angle \text{ } \times \text{ } \angle \text{ } \times$, which is very frequent in all the alliterative poems, is derived from the original types $\times \times \text{ } \angle \text{ } \times$ and $\times \times \text{ } \angle \text{ } \times$ (B and C), and is therefore named BC. The origin of this last type is referred to the lengthening of short vowels in open syllables, an original resolved stress thereby yielding a trochee. By virtue of this expansion of the resolved stress and of the special Middle English treatment of trisyllabic words containing a secondary stress, the original types D and E are very much modified, and in the main pass into the new A type with dissyllabic thesis. The first half-verse employs the same seven types found in the second, and is characterized by many special methods of expansion. Luick next studies the metre of Piers the Plowman ; here, too, may be recognized the modified form of the Anglo-Saxon metre. Langley is a capricious artist ; not lacking the sense for form, he at times produces excellent verse, but his highest interest centering in the didactic mission of his work, he is often swept along with a zeal for sense merely that leaves the structural requirements of his lines in sad neglect. "Richard the Redeles," "The Crowned King," and "Pierce the Ploughman's Crede," are in this order next taken up ; they exhaust the Langland tradition. In the second instalment of his article the author discusses the metre of the "Alexander Fragments," "William of Palerne" and "Joseph of Aramathie ;" of "The Pearle," "Cleanness," "Patience," and "Sir Gawayn, the Green Knight ;" of "Morte Arthure ;" of "Kleinere Denkmäler" ("The Cheuelere Assigne," "Jack Upland," etc., from Wright's "Political Poems and Songs ;" "Ancient Scottish Prophecy," etc., from Lumby ; "Burlesque" and "Satire on the Blacksmiths," from "Reliquiae Antiquae"). In the last chapter are treated Dunbar's "The twa marryit women and the wedo," and two short poems from the Percy folio-manuscript, "Scottish Field" and "Death and Life." These poems stand at the close of the tradition of the unrimed alliterative rhythm. Changes in the language made a further continuation of the primitive verse, in the modified types of the fourteenth century, impossible. Luick's article is important for details relating to the history of final e in Middle English, and for new light thrown upon the question of the authorship or location of some of the poems under discussion. Sievers' theory of Anglo-Saxon metre remains to be thoroughly harmonized with the restrictions of Möller,

Hirt, and others; until this is done, any formulation of rules for Middle English alliterative verse will be premature. But, whatever that system may be, Luick has at least proved the historic continuity, from Anglo-Saxon times to the first-half of the sixteenth century, of the essentials of one and the same system of verse-structure.

E. Nader concludes (pp. 444-499) his extended study of Moods and Tenses in the *Béowulf* with a treatment of the complex sentences. The discussion of the subordinating connectives is of special value as contributing both to the interpretation of the poem and to Anglo-Saxon grammar.

Karl Lentzner, the author of a useful monograph on the history of the English sonnet ("Das Sonett und seine Gestaltung in der englischen Dichtung bis Milton," Halle, 1886), contributes an interesting article on the sonnets of Robert Browning (pp. 500-517). It is a remarkable fact that Browning has written very few sonnets—only nine are known to Lentzner. These are all in the lighter vein of "anspruchlose gelegentlichsgedichte." Lentzner is safe in asserting *a posteriori* that this art-form is not well adapted to Browning's manner, though his reasoning on this point is exceedingly meagre; perhaps it is true that he that would be wise on such a subject must be brief. Browning's own testimony in "House" is, however, certainly to the point. Lentzner reproduces the nine sonnets, studies the occasions of their production and comments on their structure. He finds the poet, when inclination is not wanting, quite able to manage the form.

Wülker, the editor, continues from the preceding volume his "Versehen in den Büchern über neueste Englische Litteratur" (pp. 518-520). He corrects the error in the "Conversations-Lexicon" (Brockhaus) which attributes "South by West" to Charles Kingsley. The book was written by Kingsley's eldest daughter Rose and published, with a preface by her father, in 1874. That there is an occasional value in the use of the obsolescent *authoress* may be learned from Wülker's argument. The repetition of the well-known fact that Kingsley's "Lectures delivered in America" were first published in 1875, after the author's death, corrects a second error in Brockhaus.

"Die Englische Ausstellung des dritten Deutschen Neuphilologentages," by Max Friedr. Mann, closes the department of original articles for the third "heft."

In the form of a loosely connected commentary "On the career of Samuel Daniel" (pp. 619-630), F. G. Fleay announces a series of what he calls "discoveries" relating to the poet; of these the most important, says Fleay, is the observation that "Daniel was not merely 'at jealousies' with Jonson, but was actually represented by him on the stage as Hedon in Cynthia's Revels." The writer ("N. W.") of the epistle published with the dedication of Paulus Jovius' Imprese was a Waterson, and "M. P." mentioned in the epistle as "climbing for an eagle's nest," was Master Pyne, "probably the John Pyne, parson of Bear Ferres, who published

Latin Epigrams and Anagrams in 1626." One more of Fleay's discoveries may be cited: "Delia" is identified as Elizabeth Carey, daughter and heir of Sir George Carey, who had a residence at Bath, that is, on the lower Avon. This explains the Avon of the 55th sonnet. Daniel may at one time have hoped to win this heiress, he at least made a significant change in one of his lines after "Delia" had been married to Lord Berkeley, of Barkley Castle, on the Little Avon in Gloucestershire (which is *not* the Avon of the sonnet). Fleay's article contains many new and interesting details which Grosart will need to consider in concluding his edition of Daniel's works.

The book-notices and reviews in this volume will be found at pages 311-332, 525-552 and 632-643; none of these call for special remark. The volume closes with Sahlender's "Bücherschau" for 1887.

JAMES W. BRIGHT.